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THE

# CHINESE REPOSITORY.

VOL. XIV.

FROM JANUARY TO DECEMBER, 1845.

CANTON, CHINA:
PRINTED FOR THE PROPRIETORS.

1845.

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THE

# CHINESE REPOSITORY.

VOL. XIV.—MARCH, 1845.—NO. 3.

ART. I. *Notices of the Miáu Tsz', or Aboriginal Tribes, inhabiting various highlands in the southern and western provinces of China Proper.*

ONCE, and only once, do we remember to have seen any of these rude people. The readers of our first volume will remember the wars in which the Chinese authorities of Canton were engeged during the year 1832, and in which some tribes of the Miáu tsz' took part. Lienchau on the frontiers of this province, and adjacent districts on the borders of Húwáng, were the principal scenes of those wars. After their subjugation parties of them came down to the provincial city, and individuals visited the foreign factories. Those we saw were exceedingly rude, in manner somewhat resembling the American aborigines, but in their persons less stout and athletic. They could speak Chinese, but had a language of their own, differing not a little from that of the flowery people. They came to Canton in small rude boats, and brought with them only a few of their own native products,—mats, baskets, &c. Budhism and the other religions of China, seem not to have obtained footing among them; but what their religion is we know not. Probably they are without any very well defined religious system, and on that account perhaps would be more ready to receive the plain and simple precepts of Christianity than their more polished neighbors, the sons of Hán. Du Halde alludes to this fact; but whether the Roman Catholic missionaries have found these "children of nature" more teachable than the Chinese we are not informed. We do not remember ever to have seen notices of any efforts made to propagate Christianity among them. In the late war with Great Britain, the

Chinese had among their troops some of these people, but in no case, that has come to our knowledge, did they distinguish themselves by valorous acts.

The word *Miáu*, 苗, is a compound term, formed by the two words *tsáu*, 草, plants, and *tien*, 田, fields; and Morrison in his Dictionary defines it thus, "grain growing in a field; the first budding forth of any plants; numerous descendents," &c.

One of Du Halde's editors complains of him because he did not give the names of the many tribes of Miáu tsz', whose manners, habits, &c., he described. We will here introduce the names of some of the tribes found in the province of Kweicháu, and then subjoin brief descriptions of the same.

| | | |
|---|---|---|
| 1. | 爿閒 | Kuhlun, |
| 2. | 楊洞羅漢 | Yungtung lê-han, |
| 3. | 克孟牯羊 | Kihmang kú-yáng, |
| 4. | 洞 | Tung, |
| 5. | 水家 | Shuikiá, |
| 6. | 矜家 | Kingkiá, |
| 7. | 箐 | Tsing, |
| 8. | 六額子 | Luhngeh tsz', |
| 9. | 白額子 | Pehngeh tsz', |
| 10. | 冉家蠻 | Yenkiá mán, |
| 11. | 洞家 | Tungkiá, |
| 12. | 九名九姓 | Kiúming kiu-sing, |
| 13. | 茆頭 | Mautau, |
| 14. | 洞崽 | Tungtsái, |
| 15. | 清江黑 | Tsingkiáng heh, |
| 16. | 樓居黑 | Lúkii heh, |
| 17. | 八寨黑 | Páhchái heh, |
| 18. | 黑山 | Hihshán, |
| 19. | 黑生 | Hehsang, |
| 20. | 黑狆家 | Hehchung kiá, |
| 21. | 高坡 | Háupó, |
| 22. | 牙代 | Yáfah, |
| 23. | 清狆家 | Tsingchung kiá, |
| 24. | 里民子 | Límin tsz', |
| 25. | 白兒子 | Peh'ur tsz', |
| 26. | 白龍家 | Pehlung kiá, |
| 27. | 白狆家 | Pehchung kiá, |
| 28. | 土犵狫 | Túkih láu, |
| 29. | 車寨 | Chêchái, |
| 30. | 西溪 | Sikí, |
| 31. | 葫蘆 | Húlú, |
| 32. | 洪州 | Hungchau, |
| 33. | 黑櫻 | Hehlú, |
| 34. | 黑脚 | Hehkioh, |
| 35. | 生 | Sang, |
| 36. | 短裙 | Twánkwan, |
| 37. | 尖頭 | Tsientau, |
| 38. | 郎慈 | Lángtsz', |
| 39. | 羅漢 | Lóhán, |
| 40. | 六洞夷 | Luhtung í, |
| 41. | 鴉雀 | Yátsioh. |

Many of the foregoing names are significant, and some of them will be translated in the following notices, written by a native traveler, who thus prefaces his sketches.

Whenever I have extended my rambles to other provinces, and noticed remarkable views or objects, I have always taken notes and sketches of them, not that I supposed these could be called fine or beautiful, but because they gratified my own feelings. Still, I think that among all these views and natural objects,—the flowers, birds, animals, &c., there were some singular and rare forms, which may be called curious. Moreover, having seen the people in Kweichau province, scattered in various districts and places,—both those whose customs are unlike, and also the different customs in the same tribes, having utensils of strange shapes and uses, not discriminating in their food between that which was ripe and the raw, having dispositions sometimes gentle and at other times violent,—having seen their agriculture and manufactures,—having noticed that the men played and the women sung, or the men sung and the women danced; also having viewed their hunting deer and trapping rabbits, which are the products of the hills, and their spearing fish and netting crabs, the treasures of the waters, their manner of cutting out caves in the hills for residences, and of framing lofts from bamboos in trees for lodgments, all of which usages were unique and diverse:—these I thaught were still more remarkable. Then I perceived that there are both common and rare things in the world, and races unlike common people; I therefore sketched their forms on one page, and gave the description on the opposite, in order to gratify my own feelings and those of others who wished to see these things. The following are some of these descriptions.

1. The *Yuhlun.* Many of these live in Tingfán. Their disposition is rude and overbearing, and they are skillful in throwing javelins; they constantly carry spears, bows and arrows, so that all the other Miáu fear them. The men follow agriculture, and the cloth they weave is in great request for shirts and trowsers.

2. The *Yángtung lóhán.* These are found in Lípingfú. The men are farmers and traders, the women rear silk-worms and weave flowered-silk. They tie their hair in a slovenly manner, wearing a wooden comb on their foreheads. The rich females suspend silver rings in their ears; their garments are short, and bound with a double girdle; an embroidered square is placed on the breast, and is trimed with silver or copper. Sometimes they wear long trowsers and short petticoats, and sometimes no trowsers; every few

days they wash their hair with scented water to keep it clean. Among all the tribes, few are comparable to these for goodness.

3. The *Kihmang kú yáng.* These live in a town, belonging to Kwángshun chau. They select overhanging cliffs, where they dig out holes for habitations; the higher ones are more than a hundred feet high, and are reached by bamboo ladders. Instead of the plough they employ iron hoes. The sexes marry without midsmen. After the birth of a child the mother goes home to her husband. When their parents die, they do not weep for, but enlogize the dead in songs and smiles. They put away the corpse, and where the goatchaffer's cry next year is heard, the whole family raise a lamentation. "The birds come back with the year, but our parents will never return."

4. The *Tung Miáu* reside in Tienchú near Kinping. They select level lands near the water courses for residences, and are occupied in the cultivation of cotton. Many of the men hire themselves out as laborous to the Chinese; the women wear blue clothes round their heads, and dress in flower-edged petticoats. The figured silk they weave is called, "Tung silk." Many of this tribe understand Chinese,and submit to be bound to service them; there are some of them residing in the capital of the province.

5. *Shwuikiá Miáu*, i. e. the Water Family Miáu—are also found in Lípo district in Túyun fú; they all moved hither from Kwángsí in the 10th year of Yungching. The men take pleasure in fishing and hunting, and the women are skillful in spinning and weaving.

6. The *Kingkiá* reside in Lípó hien. On the last day of the tenth month they have a great festival, and sacrifice to demons. Both men and women bind blue flowered handkerchiefs on their heads. Before marriage, they wear this kerchief rather long. In the eleventh month, the unmerried youth dance and sing in the fields, when the girls chose whom they please and wed them; after a child is born, they return to see their parents. This custom is called "marrying at sight." If no child is born, they do not return home at all.

7. *Tsing Miáu.* These live in Pingyuen chau. They do not excel in agriculture; and both sexes dress in cloth of their own weaving.

8. *Luhngch tsz'.* These live in Weining district in Táting fú; there are black and white. The men have a slender headdress; the women wear long petticoats and no trowsers. They bury the dead in coffins, and after a year's interval, they choose a lucky day, and invite their relatives and friends to come to the grave, where they make a sacrifice of spirits and flesh; they then open the grave, and

taking out the bones brush and wash them clean; and then wrap them in cloth and reinter them. They do thus once every one or two years, taking them out and cleaning them, for seven times, when they cease. Whenever any one in the house is sick, they say "The bones of your ancestors are not clean," and therefore take them out and wash them. Wherefore they are sometimes called *washbone* Miáu. Owing to the strict prohibition of the authorities, this bad custom is gradually going into disuse.

9. *Pehngeh tsz'*, or the White-foreheads, are situated between Yungfung and Lôkuh. They wear their headdress done up spirally like a lymnea shell; they dress in white, the men in short and the women in long petticoats. Their customs resemble the preceding, but when sick they invoke demons and do not wash bones.

10. *Yenkiá Mán* live in Sz'nán fú, and take great delight in taking fish and crabs. Their customs and manners are similar to those of the other tribes.

11. *Tungkiá Miáu* also inhabit Lípó hien. Their dress is usually blue, and only reaches down to the knees. On new-year's day, they put fish, flesh, spirits and rice in wooden trenches and gourds and worship. They dwell near the water, and are skillful in cultivating cotton; and the women are industrious weavers. Both sexes understand Chinese, but cannot read it; they use notched sticks as letters when they have any business to transact.

12. *Kiúming kiúsing*, or the Nine named and nine surnamed Miáu, live in Tuhshán chau. Their disposition is treacherous and violent; many falsely assume other people's names and surnames. At weddings and funerales they kill oxen, and come together to drink; when drunk they get to fighting, and resort to spears; those who are wounded settle their disputes by giving or receiving so many oxen. Men and women get their living by cultivating the hills. Their customs resemble the Tsz'kiáng Miáu.

13. The *Maw'au Miáu* live in the region of Hiáyu and Kú chau, and are of the same sort as the Tungchái Miáu. They employ human labor instead of oxen in agriculture. The 1st day of the 11th month is a great festival. The women braid their hair into a headdress, and put on a garlands made of silver thread in shape of a fan, fastening it with a long skewer. They wear two earings from each ear, and a necklace on the neck. Their clothes are short, and the cuffs and selvedges are worked with figured silk. In marriages paternal aunt's daughters must marry their cousins, but if they have no marriageable child, or no child at all, they must give the bridg-

room's father a sum of money, which is called the niece's dowry; after which they can marry her to any body. If they give no money, the uncle will not permit her ever to marry.

14. The *Tungchái* live in Kúchau, and are divided into two tribes. Those who live in large cantonments exercise authority over those who live in small ones, the latter not venturing to have intercourse with the former. If they are guilty, their property is all taken away, or their lives destroyed. Of all Miáu tribes, these are the most skillful in boating and sailing.

15. *Tsingkiáng heh*, or the Black tribe of Tsingkiáng. The men bind their hair with red cloth, put silver chains round their necks, and hang large rings from their ears. Their trowsers are large and they go barefooted. They have dealings with the Chinese, and the two salute each other thus, "Same age brethren." Unmarried boys are called Budhas, girls are called "old sorts." On pleasant days in spring, they carry wine to the hills, where men and women sing in harmony; those who are mutually pleased drink with each other out of a horn, and at even the woman follows her lover and is married. After the birthday of a child, they learn agriculture.

16. The *Lúkü heh*, or Black Miáu who live in houses. These live in Páhchái and Tsingkiáng. The men are deligent in agriculture and of violent dispositions. The women dress their hair like rams horns in shape; they like to dwell in high lofts. When any one dies, the corpse is coffined and kept; after a lapse of twenty years, the cantonment select a fortunate day, and at once bury from ten to a hundred coffins. An ancestral shrine is erected by the public, called "Demons' Hall." This tribe delight in rearing cattle. The men live in the loft above, the cattle are stabled below.

17. *Páhchái heh*, or the Black tribes of the eight cantonments, reside in Táyun fú. Their disposition is violent. The men fringe their sleves with flowered cloth, and put a piece of embroidered silk on their bosom called, a stomacher. Every cantonment erects a bamboo house in the fields, called a *máláng*, in which at evening, unmarried men and women assemble; those who mutually please each other present a wedding gift of a horn of wine; on the 3d day the bride returns home, when the bride's parents demand "head money" of the son-in-law; if he have none, they wed their daughter to some one else; if the son-in-law and the daughter die, they demand the money of their son. This money is called "demon-head money."

18. The *Hchshán*, or Tribes of the Black hills, live in Táikung, in

the department of Tsingkiáng. They bind their hair with blue cloth, and live in the recesses of the mountains. They despise agriculture and get their livelihood by plundering. They are expert in divining by reeds, and in ascertaining lucky and unlucky times. Latterly they have been more peaceable than formerly.

19. *Hehsaug Miáu*, or the Black Subdued tribes, live within the borders of Tsingkiáng. Their disposition is fierce and murderous. Ascertaining where the rich live, they collect in bands and come by night with torches, long spears and sharp knives, and rob them. They were subdued in the 13th year of Yungching, and now are obedient.

20. *Hehchung kiá*, or the Black Reptile Families, appertain to the Tsingkiáng clean, and sell wood for a living; these families are rich; Chinese have much intercourse with them, knowing them all, so that they call them companions, and even borrow money of them; and if at the proper time, the borrower cannot repay, he does not fear to state the reasons therefore truly; and if he has been unsuccessful, he can even borrow again. If persons have been swindled, they do not pursue them to recover the debts, but after their death finding out where their graves are, they open and take out the skull and bones. This is called seizing the white (innocent) and letting go the black (the guilty). This causes the people, whose graves have been rifled to search out and seek the swindler and compel him to refund the borrowed money, in order to ransom the bones. The contiguous graves always receive these injuries, so that now it is customary for the people to become surety for each other.

21. The *Káupo Miáu*, also called Crown-board tribes, live in Pingyuen. They are usually black, and prefer to cultivate high plateaus. The women tie up their hair a foot or more in length, and with it wed their husbands.

22. The *Yáfáh Miáu* live in the Sientien garrison in the district of Kweiting. The men cover themselves with grass clothes, wearing short petticoats; the women have short garments, with long-body petticoats; and tie their hair to a long bodkin. At marriages and at religious rites, they sacrifice dogs.

23. The *Tsingchung Miáu* live in Táikung ting. The women deligently plough and weave; the men wind red cloth round their heads, and suspend bow-knives from their girdles, and go out in bands, to rob lonely travelers. They make cangues of wood, and bring their victims bound into the lodge, where they extort money, "called ransum body." If the prisoner has no money he is never set free;

Since they have been punished and soothed, their dispositions have become more mild.

24. *Límin tsz'*, i. e. the Lí people, live in Táting fú, Kiensí chau, Kweiyáng fú, Ngánshun fú, &c. The men trade for a living, many rearing cattle and sheep. They wear finely woven sandals. After the labors in the field are over, they spin and weave cloth out of wool. These are among the best of the Miáu tribes.

25. *Peh'rh tsz'*, or the Whites, live in Weining chau; they drive cattle and horses to market for sale. Their customs resemble the Chinese, and many of them intermarry with Chinese.

26. *Pehlung kiá*, or White Dragon families, live in the district of Pingyuen in Táting fú. Their dress is white; many of them collect lacker among the hills for a livelihood. They retail their articles, carrying them on their backs. They understand the rules of propriety.

27. *Pehchung kiá* live in Lípó ting. The men wear a foxtail on their head, and get their living by agriculture. The women are small but clever, have a white complexion, and many of them are handsome. Their dress is blue; they wear petticoats of watered silk, with small folds; red ambroidered shoes; trowsers of various colors bound on the calf. In the first month of every year, selecting a level spot, and taking a hallow stick (called *pátsáu*) they erect it in the midst, and men and women, each having a bamboo slat, strike it; the sound is like that of the drum, and the exercise is called "united play." The Chinese, who understand their language, also play with them.

28. The *Tukih láu* live in Kánning chau. The men weave grass into garments. They hire themselves out to the Kólò people as laborers. The children sear their feet with hot oil, and run among the hills like monkeys.

29. *Chéchái Miáu* live in Kú-chau ting. The men have many occupations; the women embroider. The unmarried collect in the fields, which they call the "moon arena," where the men play and the girls dance. Their music is clear and sweet. They mutually choose and marry. This is called "dancing to the moon." Their parents stand by and do not forbid it. This tribe formed part of Má Sán páu's army (in the time of Táitsung of the Táng dynasty); and 600 of the men fled to this place, where they settled with Miáu wives and dwelt there; they are therefore sometimes called the six hundred wild Miáu families.

30. The *Siki Miáu* live in Tienchú district. The petticoats of the

women do not reach below the knees. They have green cloth bound round their thighs. Unmarried boys carrying reed organs, and the girls taking some provisions, they go into the fields, where they give pledges to each other, and are betrothed, and the girls taken home to their husband's house. After the birth of a child, a marriage present of a cow is given.

31. The *Hálá* live in Lókuk in Tingpwán chau district. Their disposition is fierce and violent. Collecting in bands their only business is to plunder and kill, caring nothing for agricultural pursuits. Lately many of them have submitted to lawful rule.

32. The *Hungchau Miáu* live in Líping fú. The men are like Chinese, and follow farming for a living; the women are skilled in spinning and weaving cotton garments and grasscloth; the latter of which is pretty fine, whence it is called Hungchau grasscloth.

33. The *Hehlau Miáu* live in the eight encampments of Tsingkiáng ting; they are neighbors to all the encampments on the elevated plateau. They unitedly build a house, and call it the Assembly Hall, which is several stories high. A long hallow stick, called 'long drum,' is suspended in the topmost story; when persons have any altercations or strife they go up and strike it, and the men of every cantonment, seizing their spears and sharp kreeses, assemble below the hall and wait for them to come down and prepare an ox and wine, when the elders of the cantonment decide the business. Those who have, without good reason, assembled the people, are mulcted an ox, which is appropriated to public use.

34. The *Hehkióh*, or Black leg Miáu, live in Tsingkiáng ting and Taihung. The men have short garments and broad trowsers; they put a white plume on their heads, and ever carry long spears in their hands, with sharp knives in their girdles; they go in bands of three or five, and rob and plunder. When they have any altercation they put two crabs (volutes) into a bowl and look at their fighting, from which they divine good or bad luck; they are very skillful in doing this. The crab is from this called "the general." Widows cannot marry. If a man declines being a robber and a marauder, no one will give his daughters to him to wife. Latterly they have become somewhat tractable and subject to rule.

35. The *Wild Miáu* live in Táihung, Káilí, Hwángniú, Shíping, &c. Their habits are wild, and they eat all manner of raw things.

36. The *Twánkwan Miáu* dwell in the eight cantonments in Táyún fú. The men have short dresses and broad trowsers; the women have no sleeves nor lappets to their dress, so that their bosoms and

their waists are not covered; they wear no trowsers, and their petticoats have many folds. They collect a sort of red grass which they sell for a living. They love to drink immoderately, and when drunk go to sleep in the caves of the mountains; when very cold they wash themselves in the riverlets, to get warm.

37. The *Narrow headed Miáu* live in Kweiyáng. Men and women dress their hair in a peak; they observe the first day of the 11th month as a great festival. Husband and wife plough together in the fields.

38. The *Lángtsz' Miáu* live in Weining. The customs of this tribe are very singular. After the brith of a child, the wife herself goes abroad and works, preparing rice, which she offers to her husband, and then gives suck to her child. When a month has elapsed, the husband first goes abroad. When a parent dies, as soon as life is extinct, they twist the head round backwards, so that, as they say, he can see who is behind him.

39. The *Lóhán Miáu* live in Táu Kiáng and Páhchái ting. The men wear a foxtail on their heads, letting their hair float loose behind. They worship Budha, and commencing on the 3d day of 3d month, men and women, old and young, all carry food to offer to him, singing and playing for three days, during which they eat nothing dressed with fire. This resembles the festival of eating cold food just before Tsingming.

40. The *Luhtung í*, or the six valley barbarians, live in Líping fú. The women are fond of wearing clothes with folds of many colors, and painted shoes. Their legs are bound round with cloth, instead of buskins; unmarried persons cut girdles out of their dresses, and exchange them; after which they select a fortunate day and marry; inviting all the neighboring damsels, each carrying a blue umbrella, they accompany the bride home; this is called escorting the bride. Taking hold of each other's sleeves, they dance and sing, and when arrived at the bridegroom's house, they joyfully sing and give pledges with three cups. When night comes, they conduct the bride home to her father's house. The bridegroom privily repairs to his father-in-law's every night to keep company with his wife, who after the birth of a child, returns to her husband's own dwelling. The bride's family make a marriage present of several pieces of cloth, to the extent of several tens of pieces. The women spin and weave deligently; the men study books and are able to write. Their funeral rites are like those of the Chinese.

41. The *Crow Miáu* live in Kweiyáng. Their speech resembles the cooing of crows. They fringe their neckerchiefs and lappells

with white cloth, and both sleeves likewise. For this they are called "Crows." They prefer to live on high hills, and cultivate some sorts of millet for food. They choose the summits of the hills to bury their dead. All disputes are referred to the magistrates, but they investigate and decide contraversies according to the declaration of the village elders.

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ART. II. *Essay on the justice of the dealings with the Miáu Tsz' or Aborigines who dwell on the borders of the provinces. Translated from the Chinese for the Chinese Repository.*

WITHIN the borders of the provinces lying in the western part of the empire—Húkwáng, Sz'chuen, Yunnán, Kweichau, and Kwángsí—a mixed people are found, who are known under the various epithets of Miáu Yáu, Tung and Kehláu, but who all belong to the races of the Miáu barbarians. Some of them, who are designated, *sang*, 生, or unsubdued, reside in the deep recesses of the mountains. Over these the magistrates of the country exercise no jurisdiction. Those who live in the open country near the towns and villages, and who pay the usual tribute of grain, &c., are called *shuh Miáu*, 熟苗, or subdued Miáu; and are in no respect different from the common Chinese, except that they are of a perverse disposition, and much addicted to revenge. And perhaps it was on account of their sinister feelings towards them, that they collected a large force of men and chariots, and taking advantage of the darkness of the night surrounded their abodes, burned the houses, and slaughtered the inmates.

The unsubdued Miáu taking advantage of a favorable opportunity, whenever the Chinese left their villages, descended from their retreats and went four or five miles into the villages of the people, when, trembling and apprehensive, they were set upon with spears and not allowed to return; which is the reason of their dread of the Chinese, and their great veneration for the magistrates. Now if these men had been instructed, treated with kindness and properly ruled, they would have become docile and obedient. But instead, the folly of the Miáu increased by seeing the example of the gentry, their superiors; for the majority of the latter were doltish, not exercising a proper supervision over them, but driving them to plunder. These malpractices after a while became known abroad, and high officers were sent to ex-

amine the delinquents, but they did not molest them, or deprive them of their dignities. The gentry, therefore, did not fear the officers, but ventured to continue their bad practices.

The multiplied and bitter grievances which the Miáu tsz' have received from the gentry excite my utmost commiseration, that they have no regular government over them; they have for many generations been used as slaves and menials, and not even their wives, their children, or their property could they call their own. I have heard that the gentry of Kweichau province made every year three exactions, when they took cash; and once in three years, a grand exaction, when they levied taels; and the annual tribute of the Yáu tribe, was ten times as much as that of the Chinese. Whenever one of the gentry wished his son to take a wife of the Miáu, he did so; but for the space of three years, none of the people durst bring home a bride. If one of them broke the laws, the gentry would seize and execute the criminal; and in a case of murder, it was customary for each one of the relations to contribute a sum of money to be presented to the gentry, sometimes amounting to sixty taels or to forty, but never less than twenty-four; this sum was called "the money to scrape the knife." Thus were these poor people peeled and fleeced in many ways, without having any means of redress or complaint. I have heard, that on a former year, the inhabitants of a whole village left their dwellings and petitioned the higher officers of the department to reform their modes of paying taxes, and to send regular magistrates to rule over them. But, although there was a temporary congratulation among these people, yet only a short time elapsed before the gentry were again bribing the officers to keep silence, and returning to their oppressions; and if the wretched Miáu tsz' resisted, they would destroy their houses, kill the inmates, and seize their wives and children for slaves. How could they refrain from swallowing their complaints, and drinkiug their tears? While with fortitude they bore their multiplied grievances, they almost forgot to behold the light of day! The thousands of people living in the four or five provinces were like other loyal subjects, unanimous in their desire to implore the mercy of the emperor.

I would recommend that the various tribes of the Miáu tsz' be incorporated with the other subjects of his majesty, having with them the same rule; and then, if the various officers over them cherish and instruct them kindly, I think they will become peaceable and tranquil. They can be taught the filial and fraternal duties; the requirements of propriety and urbanity; how to respect their

superiors, and obey the laws; and then of themselves they will not venture to act perversely, killing and plundering. But if the gentry are exceedingly tyrranical, and their people are permitted to harrass and plunder the Miáu tsz', then the gentry must be dealt with as other delinquent officers are; their dignities taken away, they mulct in fines, and their cases reported to the emperor. Chinese officers, when they do wrong can be thus punished, but how shall the gentry be chastised, who have no salaries to be deprived of, no button to take away, or perquisites to be molested? For if they be degraded, and their children or relations put in their place, then the old ones will become greater personages, and still more oppress the poor Miáu.

I would propose a new law to be made for reducing the possessions of the gentry, and they will then, in knowledge of it, become careful and cautious. Just look at it, and see if it would not be efficacious to punish them in proportion as their crimes were light or grievous. If several miles were cut off and taken away from their villages, it would be equivalent to fining and degradation together; let those who were great offenders, be deprived of everything. If the lands thus confiscated are near, the chief officer can govern them himself; but if distant, and the people obstinate and vicious, let a proper magistrate be sent to rule them, and the people will return to their homes, and there will be no changing of governors. If those who were so disgusted with the oppressions of the gentry had united to petition the magistrates to reform the mode of paying taxes, and make it like the Chinese; and rulers, who understood their dispositions, had made the reformation, then they would have returned to their several districts. Those secluded retreats in the mountains, where the influence of the laws, or the presence of the officers did not reach, and which have been confiscated, could be put under the supervision of a native of wealth and respectability, and he appointed the headman. These districts would be small in extent and resources, and the power of the new gentry unequal, and they could not oppress; and in course of time they would all be reformed, and at no distant day become like other Chinese. Even the predatory aboriginal Miáu tsz', who live in the fastnesses of the mountains, being acquainted with the gentry, would gradually be induced to leave their lawless habits, and unite under one kind soothing sway. In this way, in a few years, the aboriginal Miáu tsz' would become subdued Miáu, and the subdued would be improved into quiet and good people.

Art. III. *China, in a series of views displaying the scenery, architecture, social habits, &c., of this ancient and exclusive empire. By Thomas Allom, esq.; with historical and descriptive notices, by the Rev. G. N. Wright,* m. a. *London.*

Our notice of this work shall be short. Whether it was undertaken from a desire of pecuniary gain, or from a sincere wish to extend useful knowledge, we need not stop to inquire. It was to appear in monthly parts, quarto size; "each part, price two shillings, containing four highly-finished engravings and eight pages of letter-press." The engravings, so far as we have seen them, are well executed, and worth all they cost the purchaser. The form and style of the work is "Uniform with Mr. Allom's splendid and popular work, 'The Turkish empire illustrated.'" The publishers, Fisher, Son, & Co., herald their work with the following paragraphs.

"The histories of all other nations disclose successive revolutions in government, in morals, and in civilization,—the prostration of thrones, and the dissipation of tribes; while that of the vast Empire of China, extending over ten millions of square miles, and sustaining three hundred millions of inhabitants, has enjoyed an uninterrupted perpetuity of political existence for upwards of four thousand years. This nation has been stationary, while all others upon our earth have received an impulse, advancing to civilization, or sinking in the on-rolling tide of time.

"Warpt in the dark mantle of idolatry, a population, one third of the whole amount that animates the surface of our globe, have remained, from the first unit of recorded duration, "the abject, beaten slaves," of arbitrary rule. Each subject is a subordinate automatic piece of imperial mechanism, to which the director assigns its specific duty, by the performance of which such excellence is attianed, that Chinese industrial productions have reached the climax of human perfection; notwithstanding the neglect of mental cultivation, and prohibition of the diffusion of knowledge. Amongst the celebrated monuments of China, with which travellers are acquainted, those that have excited the highest astonishment, are their great roads, numerous canals, immense single-arched bridges, and pyramidal towers; but, above all, "the Wall of the ten thousand Li," which traverses high mountains, crosses deep valleys, spans broad rivers, and extends to a length of 1,500 miles.

"Obstinate adherence to national customs, love of antiquity, prevalent in all oriental countries, and repudiation of intellectual intercourse with foreigners, have given such peculiar moral and physical characters to this "teeming population," as render their history the most unique, original, and extraordinary of all the nations of the earth. Their agricultural system is unequalled; their manufactures, the models of other nations; their architecture, elaborate and fantastic; and their plans for economizing labour and redeeming time, admirable. The first light of those three portentous discoveries—printing, gunpowder, and the mariner's compass—discoveries to which modern times owe all their boasted superiority over the earlier ages of the world, are known to have emanated from China.

"The struggle in which England is now engaged with this gigantic empire, the anxiety naturally felt for the issue of a contest apparently so unequal, and the consequences of that issue to our commercial prosperity, are powerful stimulants to national curiosity; but, independent of these contingent causes, there is a laudable inquisitiveness inseparable from the growth of knowledge, that creates in educated society an appetite for every species of information calculated to develope the workings of the human mind, under new and different circumstances from those to which they have been accustomed.

"To illustrate the scenery, customs, arts, manufactures, religious ceremonies and political institutions of a people so unlike the rest of mankind, so attached to established usages, that they exemplify the mode of living of thousands of years back—so jealous of intrusion, that a foreigner has always been held by them in execration—"*hic labor, hoc opus est.*" In promoting an object of such surpassing interest, no expense has been declined, no exertion evaded; nor is it the least amongst the Publishers' causes of self-gratulation, that they have secured Mr. Allom's valuable coöperation. This gentleman's connection with their House enabled him, while travelling through the scenery of many lands, to cultivate his professional taste by studying the great architectural monuments of Europe and of Asia. Remembering this inestimable benefit, and influenced by early associations, although now eminently and extensively engaged as an architect, he consents to devote his varied talents once more, and exclusively, in their service, to the production of a work illustrative of *China and the Chinese.*"

These enterprising gentlemen, in the commencement of their work, have labored under some very erroneous impressions, and

their work will serve to perpetuate the same. The chief of these impressions is embodied in the following clause: *the vast empire of China has enjoyed a perpetuity of political existence—has been stationary, comprising one third of the animal creation, from the first unit of recorded duration—each subject being a mere automatic piece of mechanism, so that Chinese industrial productions have reached the climax of human perfection, notwithstanding the neglect of mental cultivation and prohibition of the diffusion of knowledge.*

From time immemorial there has been, on the eastern side of Asia, a *Chung-kwoh;* but it has waxed and wained, and, like all the other kingdoms on earth, been subject to constant changes. There are now extant, in China, thousands of volumes of historical records to prove this. Changes here have been frequent and great, and they will continue to be so, we doubt not, in time to come.

While many of the views and descriptions are very good, being both accurate and elegant, such are not those given of Hongkong. We subjoin Mr. Wright's notices of the island. He says—

"There is an archipelago of rocky islets in the estuary of Canton river, long known, but only lately visited by Europeans. Of these, Hong-kong, one of the most easterly, and only forty miles distant from Macao, possesses a harbour so sheltered, commodious, and secure, that during the repudiation of our trade from Canton by commissioner Lin, it became the favourite rendezvous of British merchantmen. Hither mariners have been attracted by the facility of procuring a supply of the purest water, which is seen falling from the cliffs of the Leong-teong, or *two summit*, in a series of cascades, the last of which glides in one grand and graceful lapse into a rocky basin on the beach, whence the waters rebounding are widely scattered in their unrestricted progress towards the open sea. It is from this fountain, Heang-keang, the *fragrant stream*, or Hoong-keang, the *red* or *bright torrent*, that the island is supposed to derive its name; and it is little less probable, that this very name is the grateful memento of some thirsty mariners who, ages ago, obtained here a seasonable supply in time of need. The maximum length of the isle is about eight miles, its breadth seldom exceeding five; its mountains of trap-rock, are conical, precipitous, and sterile in aspect, but the valleys that intervene are sheltered and fertile, and the genial climate that prevails gives luxuriance and productiveness to every spot, which, by its natural position, is susceptible of agricultural improvement. The aboriginal inhabitants, about four thousand in number, are poor, but contented and industrious, and, whoever has

experienced the insolence of office, in the treatment of the mandarins at Canton to British subjects, is alone competent to appreciate the innate gentleness, and disinterested hospitality, of the farmers and the fishermen of Hong-Kong. On the south, the sheltered shore of the island, are several hamlets, and the town of Chek-choo, the little capital, where a mandarin and his myrmidons usually resided. Within the last half century these industrious islanders have seen their picturesque harbour twice occupied by large fleets of European vessels riding securely at anchor; in 1816, the expedition under the conduct of Lord Amherst visited their shores for the purpose of watering, and of receiving interpreters; and, at the commencement of the recent Chinese quarrel, this was for many months the chief opium mart. The opium brought from Hindôstan was here transferred to the Hercules and Lintin storeships, respectively representing the interests of Great Britain and of America, and reshipped on board vessels destined for Chinese ports. By an arrangement entered into between the British superintendent and commissioner Keshen, during a cessation of hostilities in the Chinese war, the Island of Hong-Kong was ceded to the Queen of England, and, in a few months after, the population of the new settlement of "Queen's Town" was estimated at eight thousand souls, and the grand total of the island at fifteen. This cession received a final confirmation by the treaty of the 29th August, 1842, when the British army, at the gates of Nanking, dictated terms of peace to the Celestial Empire.

"As a commercial entrepôt, as a safe asylum for our shipping in the oriental seas, as commanding the estuary of the Canton river, and as a military station, Hong-Kong possesses the utmost value; it never can become a port for the direct and immediate shipment of Chinese exports, the mountainous and inhospitable character of the coast between it and the productive provinces of the empire, completely intercepting communication. The harbour, however, the subject of the accompanying view, is one of the noblest roadsteads in the east; situated between the north-west extremity of the island and the mainland, it may be entered southward through the Lamma Channel,—westward by the Cap-sing-mun passage, and from the east by vessels sailing close under the peninsula of Kow-lung. When Capt. Elliot's proclamation declared Hong-Kong to be a part and parcel of the British dominions, he marked out the site of Queen's-Town on the southern shore, and here, around the standard of freedom, whole streets started into existence as if raised by the wand of the enchanter. A broad hard road now extends to the harbour of Ty-tam,

around which marine villas are in progress of erection, commanding the grand spectacle of Hong-kong harbour, and enjoying the refreshing breezes that blow from the unbounded sea. At the base of the lofty mountain-chain, that margins the Chinese coast for many a league, is the Cow-loon (kow-lung, *the winding dragon)* peninsula, which, like the isthmus at Gibraltar, was to have been considered neutral ground, but the enemy having violated the treaty, it was seized by the British, who garrisoned the fort and named it Victoria, in honor of her Britannic majesty.

"Besides the usual products of Chinese soil, climate, and industry, which are very prominently and meritoriously raised in this pleasant islet, there is a valuable export of granite, and a large proportion of the natives have long sustained themselves by the profits of hewing this primitive stone. In the structure of the district, the trap-rocks hold the higher position, while the granite is found in huge debris scattered over the level and the lower regions. As there is no necessity for blasting or quarrying, the masses being detached and accessible on every side, it only remains for the labourer to hew or split each bolder into blocks easy of transport to the shore. This process is performed by the maul, chisel, and wedges, in a manner long practised by the granite hewers on the shores of Dublin bay, and in the mountains that rise at a little distance from them. With the maul and chisel, shallow holes, at equal intervals, are sunk in a right line along the surface of the rock, into which iron wedges are subsequently driven, which rend the mass with an extraordinary regularity. The rent blocks of course present a rugged surface, but the ineqaulity is soon reduced to sufficient smoothness by the application of keener-edged tools.

"In every sheltered nook along the coast a lonely cottage makes its appearance, close to the margin of the water, and before the door stands a piece of machinery consisting of a bench, raised a few feet from the ground, with foot and back board, to give the occupant complete control over his movements, besides two upright posts connected by a windlass with a wheel at each extremity. This construction is a regular accompaniment of every fisherman's hut, and completely characteristic of Hong-kong scenery. The elevated stage forms part of an apparatus for fishing which none but Chinamen could ever have contrived, and none else have continued to use, after they had witnessed the more simple means employed by foreigners, to obtain the same conclusion. The radii of the wheels, attached to the extremities of the reel or windlass, are so many

levers, which, by the operator pressing with his hand and feet, coil up or release a set of ropes tied to takes stuck into the muddy bottom of the shallow sea. Between these stakes a net is suspended, so nicely adjusted that its weight depresses their heads below the surface whenever the ropes are relaxed. The net being immersed, the partners in the stratagem, who are provided with a boat, row to the seaward of it, and, by striking the gong, by vociferating, and by beating the surface of the water with their oars, affright the fish, and drive them into the space immediately over the secret snare. The person stationed at the windlass paying the most vigilant attention to these proceedings, and feeling the vibration produced in the meshes by the effect of the fish to descend, slowly turns his levers until his net is brought near the surface, where the boatmen are waiting to secure the draught. Two principles in philosophy seem to have been fully understood by these children of nature, one is the extraordinary power of conveying sound which is possessed by water; the other, that fish, prompted by instinct, always endeavour to escape from danger by diving down into deeper water, but never rise to the surface for that object. The supply so procured is not sent to the market of Queen's Town for sale, the quantity sought and obtained being seldom more than sufficient for the wants of the fisherman's family: and, it is by means of this wholesome fare, together with the whitest and firmest rice in the Chinese empire, that the inhabitants of this sea-grit isle succeed in presenting an appearance of rude and never-failing health, that visitors universally remark."

Regarding "the view" of Hongkong harbor we will say nothing, and but few words regarding the foregoing description. Good water and granite and in large supplies are procurable; and the modes of working the rock and of taking the scaley tribes are very well described. But the series of cascades, the productiveness of every spot, the little capital with its mandarin and his myrmidons, the broad hard road to Tytam, &c., &c., are mere fancies; and the description, taking it all in all, is more false than true. The winding dragon is *Kau lung*, 九龍, Nine dragons; and as for the mandarin and his myrmidons none of any description ever resided on the island.

ART. IV. *Characters formed by the divisible type belonging to the Chinese mission of the Board of foreign missions of the Presbyterian Church in the United States of America. Macao, Presbyterian press,* 1844.

ON the last page of our last volume allusion was made to this type. We now proceed to give the promised details. Two pamphlets on this subject have been issued from the same press. The second bears the title which forms the heading of this article, and is comprised in 110 quarto pages, presenting to us impressions of 22,841 characters, as the sum total of those which can be formed by the divisible type now ready for use in that office. The order in which these characters are presented is the same as that in Kánghí's dictionary: it commences with the first of the 214 radicals, and by the synthetic method, gives in regular succession the twenty-two thousand and odd characters, specified above. The sum total under each radical is given at the end of the list: thus under the first radical, *yih*, 一, *one*, are 23 characters; under the ninth, *jin*, 人, *man*, are 658; under the sixty-first, *sin*, 心, *the heart*, are 769; under the seventy-fifth, *muh*, 木, *wood*, are 849; under the one hundred and ninety-fifth, *yü*, 魚, *fish*, are 417; and so of all the others. It is supposed, by those who have got up this work, that, from unavoidable omissions and mistakes, several characters may have been left out of their list, so that the sum total may in fact be somewhat greater than that stated above, viz.: 22,841.

It is not easy to give a perfectly fair and full account of this font. In saying, as we did in our last volume, that this type "seems likely to be of great advantage, *superior* to anything yet devised for Chinese printing," it has been thought that too high commendation was given. It may be so, though the experiment has not yet been carried far enough, we think, to enable any one to determine very definitely what will be the exact capabilities of the font. That our readers may judge of it for themselves, we have been at some pains to procure a specimen, composed of characters taken up at random, which is given on the opposite page.

So far as it regards the *number* of characters, and facility of composition, the experiment with metalic type may be considered completely successful.

能利利耳孝行要能行曰耳孝汝要道
汝爲親利行親要汝利利利勒自耳利道
利親利要利孝親能自利行能道孝道利
行利行行父父耳要自利要父行利汝利行
利要父利行道自要行汝自要自利父利
利行親行能父汝耳利利爲自能利能能
要父利利道行行父利行親行父者自行
利道父道利要利利父自利道利利道利



蓋聞古者有言勿殺人命而凡殺人者必遭審判惟我語爾凡無
故怒兄必遭審判而凡罵兄曰小賊必解到議會但凡罵兄曰狗
才者自于戾地獄之火矣倘將禮物獻于壇上在彼忽記兄弟怨
爾則留禮物祭壇之前先往求兄復和嗣後獻禮可也倘有對頭
尚在路間急求相和恐對頭解到按察司又按察司提到司獄致
禁爾監牢吾固然告爾待塡末釐清楚總不出彼也○蓋聞古者
有言勿姦人妻惟我語爾凡看婦嗜慾之則心底既經行姦也倘
右眼墨爾陷罪則挖出擲去之寧失一目不可渾身墜地獄矣倘
右手墨爾陷罪則割斷擲去之寧亡一股不可全體落地獄矣蓋
聞有言人出其妻可交休帖惟我語爾妻無弘交而出之則致之

蓋[二一]聞古者有言、勿殺人命、而凡殺人者、必遭審判、惟[二二]我語爾凡無故怒兄、必遭審判、而凡罵兄曰、小賊、必解到議會、但凡罵兄曰、狗才者、自于戾地獄之火矣、倘[二三]將禮物獻于壇上、在彼忽記兄弟怨爾、則[二四]留禮物、祭壇之前、先往求兄復和、嗣後獻禮可也、倘[二五]有對頭尚在路間、急求相和、恐對頭解到按察司、又按察司提到司獄、致禁爾監牢、吾[二六]固然告爾、待填末釐清楚、總不出彼也、○蓋[二七]聞古者有言、勿姦人妻、惟[二八]我語爾、凡看婦嗜慾之、則心底既經行姦也、倘[二九]右眼累爾陷罪、則挖出擲去之、寧失一目、不可渾身墜地獄矣、倘[三十]右手累爾陷罪、則割斷擲去之、寧亡一肢、不可全體落地獄矣、蓋[三一]聞有言、人出其妻、可交休帖、惟[三二]我語爾、妻無弘交而出之、則致之

If our readers, who have it in their power, will please compare this specimen with Chinese books, carefully observing the formation of each character, they will be enabled to estimate the true merits of the new type. This specimen gives a few verses of our Saviour's sermon on the mount, commencing at the 22d verse of the 5th chapter of Matthew; and the comparison will be more fair and easy, perhaps, if the same portion of reading, furnished from Chinese blocks, be brought into view. Of these blocks there have been at least three sets prepared, all of different sizes, from each of which good impressions are still extant, and may be found in the hands of most of the Protestant missionaries, now in China.

Those gentlemen who have been at the trouble of getting up this font, give us their views of the same in some "Introductory Remarks," from which we quote the following.

"The attention of oriental scholars has often been turned to the subject of printing Chinese with metallic type The greatest difficulty lies in the number of the characters, for those in comparatively frequent use are upwards of five thousand, and a work on botany, zoölogy, or medicine would require hundreds which a font of even that number could not supply. But the space occupied by ten or fifteen thousand characters, and the difficulty of using them would be so great, that many have thought it impracticable to print Chinese, except in the accustomed mode of cutting each page on wooden blocks. Ten years ago some Chinese scholars in Paris, conceived a plan of dividing the characters, by which any work in the language may be printed without requiring a very great or inconvenient number of different type. The Board of Foreign Missions of the Presbyterian Church, at that time contemplating a mission to China, determined to procure a set of the matrices, and by a fair experiment to test the practicability of the plan. After several years of labor, (a large part of which was performed by the Corresponding Secretary of the Board,) the plan has been matured to a considerable extent, and the press and matrices having this year arrived in China, the type have been cast, and the office is in readiness to execute work in Chinese or English. A very little experience, however, has shown that the workmen in the printing office must have a correct printed list of all the characters, otherwise much time will be lots by beginners in looking for them. For this purpose, and also to gratify the numerous friends who feel interested in the experiment, this specimen book is prepared. Its object is to show, at a glance, every Chinese type in the office, and the case in which it is contained.

"The Chinese type are of two classes: 1st *whole*, which form the character by a single type. 2d *divided*, which form it by the union of two. The second class is again sub-divided into two: 1st *horizontally divided;* 2d *perpendicularly divided;* and each of these must be arranged in cases by themselves. * * *

"That part of this arrangement which we deem particularly worthy of notice, is the concentration of the characters that occur most frequently, in cases by themselves. Every Chinese scholar knows, that while such characters as 之其爲 are found on every page, there are many others, such as 鬚 鬧 毬 which are scarcely met with in the perusal of a volume. A list of characters arranged according to the frequency of their occurrence, which was prepared by the lamented Mr. Dyer, has been of essential service in this part of the work. By the aid of this list about two hundred and fifty characters have been selected and arranged (according to their radicals) in four cases. These comprise about one half of those used in printing common Chinese books.

"The horizontal characters being few, it was not thought expedient to have more than one arrangement of them. They are accordingly placed together in four cases to the left of the whole characters, and are arranged according to the number of strokes in each, beginning with the fewest.

"The perpendicular characters are more numerous and in more frequent use. Those that occur most frequently, (marked thus°) have been selected and arranged in four cases, just opposite the cases containing the concentrated whole characters, while the remainder are arranged in six cases on the left, as shown in the plan. All of these, as well as the horizontal characters, are arranged according to the number of strokes beginning with the fewest. By this arrangement, the compositor reaches four fifths of the characters he has occasion to use without moving more than steps, while for those that are farthest off, he is not required to walk more that twelve feet.

"That this plan of printing is now brought to perfection is not pretended: none are more sensible of its defects than those persons who have spent so much labor to bring it to its present state. But improvements can and will be made, and considering the difficulties already overcome, and the progress already made, we are disposed to thank God and take courage. *Macao, August*, 1844."

Allusion has often been made in the Repository to Mr. Dyer's type, a specimen of which we give on the next page.

能利利利耳孝行要能行曰耳孝汝要道
汝爲親利行親要汝利利利勒自耳利道
利親利要利孝親能自利行能道孝道利
行利行父父耳要自利要父行利汝利行
利要父利行道自要行汝自要自利父利
利行親行能父汝耳利利爲自能利能能
要父利利道行行父利行親行父者自行
利道父道利要利利父自利道利利道利

By the kindness of the Rev. Alexander Stronach, of Singapore, in charge of the foundry, &c., formerly in the care of the lamented Mr. Dyer, we are able to inform our readers that accessions are continually being made to this font. At the time of Mr. Dyer's death, the variety of characters, according to a list before us, amounted to 1845. Mr. Stronach informs us, in a letter of January 7th, that he has 370 new matrices; and 1226 punches, from which matrices have not been made. These will give a total of *three thousand and forty-one* characters in variety. He has made some progress with the smaller font; but is, at present, occupied exclusively with the larger, being desirous of having it as complete as possible.

Compared with the variety of types, 22741, formed by those in the divisible font, the number 3041 is not large, yet with occasional additions it will be quite sufficient for all ordinary purposes. Regarding the number of characters and the facility of composition, as before remarked, the experiment may be deemed perfectly successful. The two principal points now remaining to be attained, are *elegance* in the form of the character, and *facility* or economy in printing. In the divisible font, very many characters are far from being elegant, and they fail to please the Chinese eye. In this particular Mr. Dyer's type is nearly perfect, being at least fully equal to the great mass of what the Chinese regard as good printing. In manufacturing books, after the pages have been composed, there is of course no difference in the two fonts; but whether the metalic type and the European press will be able to compete with the old Chinese method, of printing from blocks, remains yet to be determined. It used to be supposed, by foreigners, that not more than 15000 or 20000 impressions could be taken from a set of blocks. But from recent experiments it appears that more than 40000 copies may be struck, giving very fair impressions. At this moment different portions of the New Testament are being printed by each of these two methods, and it will in this way be made to appear which of the two—that of Europeans with metalic type and press, or that of the Chinese from blocks—is the most economical.

Art. V. *Tsung jin Fú, or Board charged with the control and government of the Imperial Family.*

Detailed notices of this Board have been given in previous volumes; and the names of its leading members, as they appeared in the Red Book at the close of the last year, will be found in our last number, at the head of the list of Chinese officers. In future, every year will bring foreigners into more and more near and intimate acquaintance with the Chinese government, and render all information concerning its principal functionaries more and more interesting. Every thing giving us knowledge of the various offices and their incumbents will be deemed valuable. We have now before us the volumes of the *Tá tsing Hwui Tien*, 大清會典, "Collected Statutes of the Tá tsing" dynasty, from which we will select a variety of particulars relating to what is called—

*Tsung jin fú*, 宗人府, Clansmen's court.

The whole body of the emperor's family or clan, are so called by way of distinction, and the phrase *tsung jin*, clansman or clansmen, is commonly and correctly translated "Imperial kindred"; *fú* is an office, court, or board of control. The members of this court are five, and are thus designated.

1. *Tsung ling*, 宗令, clan director;
2. *Tso tsung ching*, 左宗正, left clan controller;
3. *Yú tsung ching*, 右宗正, right clan controller;
4. *Tso tsung jin*, 左宗人, left clansman;
5. *Yú tsung jin*, 右宗人, right clansman.

Such is the literal designation of the principal functionaries, who compose the court, charged with the government of his majesty's kindred. The word *ling* corresponds to chairman of a committee, president of a board, &c.; *tso* and *yú* are equivalents for first and second; *ching* is to put right, to correct, to control; and the two may be considered as first and secondary controllers. The *tso* and *yú tsung jin* may be considered as first and second deputies, or assistant controllers, or counselors. These officers are all selected by the emperor, from among those who have the high titles of kings, dukes, &c.

The duties of the members of this Board are summarily given in the following clause:

*chăng hwáng tsuh chí ching ling,*
掌 皇 族 之 政 令
*To manage imperial kindred's government (and) orders:*

or, in other words, to oversee and regulate whatever appertains to the government of the emperor's kindred. These are divided into two grand branches, the near and the remote.

The near are called, *tsung shih*, 宗室.

The remote are called, *kioh lo*, 覺羅.

In the *tsung shih*, or imperial house, are comprised all the branches of the direct descendents of Shunchí, the first monarch of the reiging family.

In the *kioh lo* are comprised the descendents of that emperor's brothers and uncles. *Kiohlo*, or *Ghioro*, is a Manchu wŏrd and means the 'Golden race,' being the Manchu surname of reigning family.

The names of all children, male and female, of the imperial house and golden race, must be reported to this court, and be *shú yü ts'eh*, 書於冊, written in the Registers, of which there are two; the one yellow, for members of the imperial house, the other red, for the offspring of the golden race. Once every ten years all these names must be copied from the Registers, and *tang yü yuh tieh*, 登於玉牒, entered in the Precious Tablets. They are written in both the Manchu and the Chinese character. The names of the living are in vermilion, those of the dead are in black ink. In like manner the names of children who have been adopted as heirs in due form, also all marriages, titles of nobility, &c., must be reported and recorded. In recording these names, &c., which must be done within a limited period, the year, month and day of the child's birth must be specified. So in like manner the dates of marriages, &c., must all be specified.

When the period arrives for transferring the names from the ordinary registers to the precious tablets, or *yuh tieh*, the principal officers of this court must make a formal report thereof to the emperor; and when his permission has been obtained, these high officers must lead out their respective subordinates, direct them in the discharge of their respective duties, and see that they all accomplish the work assigned to them. These subordinates are all literary men, some Manchus and some Chinese, and are selected from the Board of Rites, the Imperial Academy, &c. The "Precious Tablets, forming as they do, the permanent Genealogical Tables of

the reigning family, receive every possible attention in their revision, and after it is completed, and the finishing stroke has been given to them, they are then with great formality laid before his imperial majesty, who

*kung yueh 'rh ts'áng chí,*
恭 閱 而 藏 之
*respectfully inspects and deposits them.*

Henceforth they become a permanent part of the national archives; and are probably as correct as those of any other nation or people. These are deposited in Peking, and copy of them is prepared, with like care, and laid up among the state papers in Shingking, the capital of Moukden:

Regarding the manner in which the names are given, and written, we may refer the reader to the Chinese Repository, Volume XII, pp. 22,23, where the subject is fully and clearly explained.

The two branches of the emperor's family are distinguished by their girdles.

The tsung shih by a *kin wáng tái,* 金黃帶, or yellow:

The kioh lo by a *hung tái,* 紅帶, or red girdle.

When members of either of these branches are degraded, that degradation is made to appear by a change of the girdle:

The yellow is exchanged for the red; and

The red is exchanged for a *tsz' tái,* 紫帶, a pale-red.

The *fung tsioh,* 封爵, or 'titles of nobility, which are conferred by the emperor,' on the members of his family, are divided into twelve orders, viz:

1. *Ho shih tsin wáng,*
   和 碩 親 王
2. *To lo kiun wáng,*
   多 羅 郡 王
3. *To lo pei leh,*
   多 羅 貝 勒
4. *Kú shán pei tsz',*
   固 山 貝 子
5. *Fung ngan chin kwoh kung,*
   奉 恩 鎭 國 公
6. *Fung ngan fú kwoh kung,*
   奉 恩 輔 國 公

7. *Puh juh páh fan chin kwoh kung,*
不 入 八 分 鎮 國 公

8. *Puh juh páh fan fú kwoh kung,*
不 入 八 分 輔 國 公

9. *Chin kwoh tsiáng kiun,*
鎮 國 將 軍

10. *Fú kwoh tsiáng kiun,*
輔 國 將 軍

11. *Fung kwoh tsiáng kiun,*
奉 國 將 軍

12. *Fung ngan tsiáng kiun,*
奉 恩 將 軍

Here, in names of these orders of nobility, we have a singular blending of Manchu and Chinese—with this embarrassing fact, that of the Manchu words the sounds only are given and that too in the Chinese character. Hence the meaning of these names, thus given, must remain sealed up from all those who are ignorant of the native language of the reigning family. Previously to their conquest of China, the Manchus had established eight orders of nobility, and from those we have the twelve given above, a part of which only we are able to explain.

1. The *ho shih* are sounds of Manchu words; *tsin* means kindred, and *wáng* means king: thus the whole is *ho-shih,* kindred king.

2. The *to-lo* are likewise Manchu sounds; *kiun* means a state or principality, and *wáng* as above.

3. This is wholly Manchu.

4. Also Manchu.

5. This is literally, *receive favor guard empire duke*, i. e. a duke appointed by favor for the protection of the state.

6. This means, a duke appointed by favor for the protection of the empire.

7. Literally,—*not enter eight divisions guard empire duke;* i. e. a duke for the protection of the empire, who has not been admitted into the eighth orders.

8. Like the preceding.

9. General for protecting the empire.

10. General for protecting the empire.

11. General serving the empire.

12. General serving favor.

The ladies and daughters of the various grades of the nobility are distinguished by honorary titles; and rules are laid down for the regulation of these titles, many of which are Manchu, and the sounds given only in Chinese characters.

Those titles of nobility, which have now been enumerated, are conferred for various considerations, which are thus specified.

1. *Yú kung fung*, 有功封, conferred for merit;
2. *Yú ngan fung*, 有恩封, conferred by favor;
3. *Yú sih fung*, 有襲封, conferred as hereditary;
4. *Yú kʻáu fung*, 有考封, conferred on examination.

Services done to the state, in protecting or advancing its interests, form the ground of consideration for the first named titles. Nearness of affinity to the emperor gives occasion for the second. The third, though styled hereditary, are not conferred irrespective of personal character; there must be ability and skill in horsemanship, archery, &c., with knowledge of the Manchu language, before one can inherit the titles of his ancestors. Candidates for titles of the fourth are the younger brothers of those who receive the hereditary; but these have to depend *entirely* on their ability and skill, both for the conferment and for the retention of their titles.

To all those, on whom titles of nobility are conferred, are given either a *tsʻch*, 冊, or a *káu*, 誥, as evidence of their titles. The first is usually a golden or silver tablet, the latter a scroll. Largesses are also conferred. These consist of money, grain, clothing, &c. The living are sometimes also honored with new names, and the dead with posthumous titles.

These titular dignitaries, *tái ting í pán*, 皆定以班, "are all arranged into distinct orders," according to which they must always proceed, when admitted to the presence or banquets of the emperor, or are appointed on service, such as keeping guard in the imperial city, inspecting and protecting the tombs of the emperors, sacrificing to the gods, &c.

Provision is made for the education of all the junior members of the emperor's kindred, in horsemanship, archery, and their vernacular tongue. During this period of training they are frequently inspected by high officers appointed by the emperor.

The punishments, inflicted on the imperial kindred, are lighter than those to which the Chinese are subjected. They may be fined, flogged, imprisoned, banished, &c.

Art. VI. *Literary notices: The China Mail, Nos. 1–5; Christian Almanac in Chinese, for* 1845*; and Callery's Dictionnaire Encyclopédique, Tome Premier.*

The periodical press, like the tract system, is a powerful engine, whether it be designed for good purposes or for evil. It may originate and give extention to the worst of sentiments, distort and pervert the truth, or heap calumny on the innocent and defenseless. Supported, as it usually is, by the public, its character will generally conform to the sentiments of that public. We say *generally*, because instances may occur in which an individual, or a number of individuals, may sustain a periodical, and it may be so conducted as to receive support from large numbers of the community, be aided by them in its circulation, and yet be no fair index of the sentiments of the whole. Generally, too, but not always, the name of a paper is indicative of its character.

Five numbers of "the China Mail" are now before us. It is a weekly newspaper, "printed and published by Andrew Shortrede, Hongkong." The first number is dated "Thursday, February 20th, 1845;" and in it, notice is given by order, that "until further orders, THE CHINA MAIL is to be considered the official organ of all government notifications." We wish Mr. Shortrede all success in his new enterprise. He will, we hope, excuse us for drawing his attention to one particular, touching the character of his paper. Had it been called *the Hongkong Colonial Government Mail*, or something of this sort, then its readers would not have had reason to expect—as the name now warrants them in expecting—that its pages were to be occupied with what relates to *China*. But a name, like Falstaff's honor, 'is a word, is air, a mere scutcheon,' and we will raise no quarrel on this ground. All we wish is that, in future, he will give us, along with what is colonial and what is connected with commercial affairs at the five ports, more regarding the celestial empire, supplying the public with (in matter, if not in manner,) a true *China Mail*. Under the words, "*From the Peking Gazette*," we have had, indeed, a variety of short notices,—some of them truly valuable, but others so loose and vague as to make us doubt their authenticity. We will give an example. In the No. 4, for the 13th instant, we have under "the Peking Gazette," the following notice of Christianity.

"*Christianity.* It is authentically stated that Kíying has memorialized the emperor on the subject of the Christian religion and accompanied this paper with copies of Christian tracts and other books in the Chinese language. It appears that these have been minutely examined, and an answer has been received to the effect that the publication of these works proceeded from good motives, for they exhort the people to the practice of virtue; and the religion they contain, which has hitherto been interdicted, should be tolerated and allowed."

Now it would be exceedingly gratifying, if the editor would tell us the No. and date of the Gazette, in which the above *facts* appear "authentically stated." On the face of the notice, we have a public announcement to all people (at least to all who read the Gazettes and the Mail) that *the Christian religion is to be henceforth tolerated by the emperor of China.* We shall recur to this topic in our Journal of Occurrences.

In making his paper the organ of government, the editor of the China Mail has assumed a difficult task—difficult, if he intends to please, and support the interests of both the government and the people of the colony,—for we fear the interests of the two are not, as they ought to be, identical. Doubtless he has counted the cost; and we hope that, by serving the two, he may succeed in blending their interests, and have the satisfaction of seeing the rulers of Hongkong and its dependencies become, what the Chinese say all good magistrates and governors ought to be, "the fathers and mothers of the people."

2. *Christian Almanac in Chinese for* A. D. 1845. Almanacs of this description were published for 1843 and 1844. This therefore is the third in the series; and of it 10,000 copies have been printed, and most of them have already been put into circulation among the Chinese, who have sought for it with great eagerness. It is a handsome octavo, of about sixty five leaves, or 130 pages, with four maps, the first is a map of the Chinese empire; the second, a map of the globe, the third is a chart of the principal animals and productions of the world in their respective regions; and the fourth is a map of North America.

On opening this volume of the Almanac, we have first a tabular view of the weeks in the current year, and the sabbaths, or the first days of each week are indicated according to the European and Chinese Calendars, specifying the days of the month on which they occur. This is followed by a scriptural account of the institution of the

Sabbath, and a discourse regarding its observance. This is succeeded by scriptural instructions for worshiping the true God. Next is a treatise on the soul, and two of the parables of our Savior. A brief scriptural account of the drunkard is next given, with a quotation from a Chinese author on the same subject. Next we have some explanations of the map of the world, with the names of the principal kingdoms and states; also an enumeration of the animals and productions represented on the chart. To these succeed a short treatise on astronomy; a tabular account of the opium imported into China, and some admonitions against indulging in its use. Next are brief statistics of the U. S. A., regarding their population, productions, manufactures, commerce, revenue, military forces, &c. After these are two short papers, one regarding the nutmeg, and the other giving the eclipses for 1845. The Calendar for the 25th year of the reign of his majesty, Táukwáng, corresponding to A. D. 1845 makes up the last half of the volume.

3. *Callery's Dictionnaire Encyclopédique de la langue Chinoise, Tome Premier; Macao; Chez L'Auteur; Paris, Chez Firmin Didot Frères, Rue Jacob*, No. 56, 1844, was noticed in our last number. The prospectus of this work our readers will find, in vol. XII. p. 300 and the sequel. We now lay before them Mr. Callery's "Avertissement," prefixed to this his first volume.

"It is with a high degree of satisfaction, that I present, at length, to the public, the first volume of a work, which was long since announced, but being delayed in its publication, has been attended with a degree of impatience on the part of those who have felt an interest in Chinese Literature.

"The nature and occasion of this delay having been already sufficiently explained in the Prospectus which I published at Paris in 1842, and having been required besides to furnish matter for the two volumes of Introduction which are to follow, I shall do no more, in this advertisement, than notice a few of the difficulties which have occurred to retard the publication of the work, and circumstances which may possibly defer its completion for an indefinite period.

"These explanations are due to the public, both as a shelter to responsibility, and a pledge, on my part, that it shall not be owing to a deficiency of effort, however humble, if the literary world should receive in the end, only a portion of the fair treasure, which I had promised to bestow in case of success.

"In undertaking alone to prosecute a work, sufficiently extensive

to engage the attention of many sinologues for the same period, and in submitting patiently to the great variety of sacrifices which it has imposed, I had reason to expect encouragement from those whom their studies, their character, or their social relations would naturally have made my protectors. It was with this expectation that I left China immediately after the publication of my Systema Phoneticum Scripturae Sinicae, that I might go to Europe and make known my project, the means in hand, and those which were wanting for its accomplishment.

"But what were my grief and chagrin, in beholding a frightful cloud of obstacles arise in the very quarter from which I had expected a powerful support. I will not pause here to mention the names of those individuals, who moved by jealousy or some baser motive, became all of a sudden the enemies of my enterprise; this would tend only to give them a celebrity, which perhaps they covet, but do not deserve. I will barely remark, that this array of adversaries, though evidently one in their views and feelings, may very properly be arranged under two distinct classes. To discourage me has been the object with some, and to effect it, they have represented the work as infinitely too great for the limited abilities of an individual, as about to present only a shapeless mass of useless words, as only a *copia verborum*, and as greatly inferior to other works of a similar character, which, they asserted, would in a short time make their appearance. Others more skillful in their manoeuvres, have repaired to the source itself whence it was perceived the means of accomplishing the task proposed must emanate, and have thus thought to dissuade me from my purpose, by insinuations of my own incompetence to effect it.

"Having been left for a long time to encounter single-handed these combined efforts of my adversaries, I should certainly have been worsted in the conflict, had it not been for the timely succor which I received from a few powerful and distinguished friends. Their interposition has not indeed been attended with all the success I could have desired, for it is in all cases easier to prostrate than to erect, to wound than to heal; but they succeeded at length in effecting my return to China with an official title, and the credit necessary for the indispensable outlays attending the commencement of my publication.

"Among those to whom I am under especial obligations, I may mention with a degree of pride and gratitude, MM. Guizot, Villemain, D'Argout, Al. de Humboldt, Od. and Ad. Barrot, Lamartine, B. Delessert, Max. de Lambert, and A. Firmin Didot.

"It was under the auspices of these illustrious names, and with the hope of a most efficient patronage, that I ventured to purchase and bring to China a complete foundry of movable Chinese type prepared in Paris by M. Marcellin Legrand, all the apparatus of a printing establishment, a library suitable for the vast researches upon which I was about to enter, in a word, all that was required for the preparation and printing of the first volume of this work.

"Such is the present condition of the work; from the sample presented, the public may form their own opinions of its intrinsic merits, and of my own competence to warrant the possibility of its execution; but at the same time, as the resources upon which I have been wont to rely are now spent, and the means requisite for the prosecution of the work exhausted, unless I am freed from the embarassment in which my sacrifices have placed me, by timely and effectual relief, I shall shortly find it necessary to relinquish so expensive an undertaking.

"In nearly all the branches of human knowledge, which in the present age furnish food for the press in such abundance, the authors may hope from the proceeds of their works, to be able, at least, to defray the expense of their publication, even if they cannot expect to realize anything by way of profit. But in the present instance nothing of this kind can be anticipated, because, in the first place, the Chinese language having but few attractions, as an object of study, the number of those who engage in it is small, and in the second place, because people in general are not forward in subscribing to works whose publication must occupy a space of twelve or fifteen years, to say nothing of the vicissitudes to which even the most sanguine would be liable during the lapse of so long a period. It may be proper here to explain the reason why the printing of the first volume was extended to 150 copies, while that of the second has been limited at 50, though, in all probability, the last mentioned will exceed the actual demand.

"Whoever will call to mind the plan of the Dictionnaire Encyclopedique of the Chinese language, such as I proposed in 1842, and the long specimen accompanying it, will perceive that in the final arrangement of the work there are several important modifications. Upon these I may add a few remarks.

"1. In accordance with the judicious advice of M. Villemain, I have in some cases abridged, and in others, suppressed entirely, the details relating to the manners, arts, and history of China, which belong more properly to works especially devoted to these subjects, than to those which are professedly philological.

"2. I have not deemed it expedient to exhibit the pronunciation of each character in the Canton and Fukien dialects, seeing it varies considerably, according to the locality, and no standard work has yet appeared, which might serve as a basis for such an auxiliary.

"3. Having reason, as I think, to believe that it would be useless to encumber this work with the ancient and abbreviated characters, which are indeed rarely studied by Chinese scholars, and may besides be found in the dictionaries published for this purpose, I have therefore confined myself to the modern classic character.

"4. In all cases, wherein a phrase has appeared to present some difficulty, I have selected from the most approved authors a variety of examples calculated to illustrate the meaning, and show the correctness of my own renderings. In the choice of these references, I have endeavored to exhibit as great a variety of style as possible, both for the purpose of showing the differences in phraseology, which appear to have occurred in the written language of China during the long period of its existence, and also to disabuse those of their error, who, from the trivial phrases with which some sinologues have crowded their voluminous productions, have been led to regard a knowledge of the Chinese written language as a thing very easily to be acquired. For is it not as really injurious to the interests of a science, to conceal, as to exaggerate the difficulties it presents?

"5. It was announced in the beginning, that this work would be comprised in a compass of 20 volumes, of large size, 690 pages each; and such indeed would have been the arrangement, had I made use, as in the Prospectus, of Chinese stereotype plate, which being introduced with the French, would considerably drive the print, and would require also a great number of figures of reference. But by the acquisition of a set of movable Chinese type, each page is made to comprise nearly double the amount of matter, and the number of volumes is reduced to one half as many as were originally contemplated. By this process, moreover, the typographic execution is sufficiently expeditious to ensure the completion of the work in eight or ten years, and furnished to the public at a price varying but little from that at which it was originally fixed.

"6. Unforeseen circumstances of time and place have prevented me from availing myself of the hints of foreign sinologues, with whose concurrence I had hoped to be favored, at the time of publishing my prospectus, though further experience has shown that the singleness of responsibility to which I have been reduced has contributed rather to my advantage than detriment; since the work is

thus made to present a much more decided aspect of uniformity, and is exempt from the uncertainty which necessarily attends a contrariety of opinions in the persons consulted, without obtaining, for the most part, a corresponding advantage to the science itself. For similar reasons also, I have had with me only a few Chinese teachers of unquestioned abilities; for when more are employed, it becomes impossible to reconcile their differences of opinion, either, because some are more advanced in science than others, or because they prefer their peculiar notions to a real love of truth. I have made it a point, meanwhile, to consult several of the Hanlin, or members of the Imperial Academy of Peking, with whom I hold certain friendly relations, and among others may mention the celebrated Huañ-gan-tuū, already by his great literary and diplomatic talents, raised to distinguished eminence, and promising, when age shall have been added to his yet youthful experience, to rise to the highest dignities of the empire.

"7. In conclusion, I would desire the public to observe an important addition made to my work, imparting to it a degree of authenticity with which no other of the kind has yet been invested. It consists, in having cited under each of the phrases quoted in this dictionary, by means of a couple of letters used as a mark of reference, the title of the work from which it is derived, in such a manner, that the Chinese student, by repairing to the original, may judge for himself of the correctness of my assertions, and determine with accuracy the epoch, when any form of expression first began to be used. It has cost me much labor, to make out in due form the long list of authors to which the marks of reference in the aforesaid citations refer. God forbid that I should speak of the peculiar advantage it affords, or gratuitously furnish weapons to those jealous individuals, whose sole profession appears to be, to criticise severely all that lies beyond the compass of their own abilities. For the rest, I say plainly, without reserve or pride, that I have no desire to avoid criticism, and while I shall always be ready, ingenuously to acknowledge the errors which may be pointed out in a spirit of candor and courtesy, I shall aim at the same time strenuously to defend all that appears founded in truth.

"Macao, 25th June, 1844. J. M. C."

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The mechanical execution of the volume is very fair; and to show as fully as we can its method and matter we quote two or three pages, commencing, on page 113 with—

Order 10. 了

"Though this is a radical character, yet I have entirely discarded it from my *Systema Phoneticum*, because its compounds are all obsolete. But, as it may clearly be reckoned to hold a very natural place among the Phonetic Orders, characterized by *Léao* its proper sound, and seeing it is itself in frequent use, though its compounds are not, I deem it proper to restore it to the place which it is wont to hold in the general system of Chinese writing.

"Notwithstanding the simplicity of its form, it does not appear that this character has any affinity with the other phonetics: but the engravers frequently confound it with 了, another radical character of three strokes, which will find its proper place elsewhere.

*Order* 了 衦 杍 釕 舠 魺 駵.

*Characters most in use* 了.

°了 *Léao*

"Resolved, determined, not doubting. A man of talents. The knowledge of something; to understand. Well-being, tranquility, satisfaction. It is finished: a form of expression often used in French, denoting that there is a termination, that all is spent or ended. This last sense, though rarely found in the higher order of composition, is yet of very common use in the language.

空了 Vain and perishable: epithets which the Budhists apply to human existence. t *d*

實了 Absolutely exhausted. L b

洞了 To comprehend. J. C.

辦了 To distinguish clearly. J V.

意了 A mind at rest s *f*.

適了 Just finished; but just completed. H v.

讀了 Finished reading. M t.

訖了 It is done; it is finished. v z.

變了 Changed. 何日桑田俱變了 At what epoch were they (the inundated lands) changed into plantations of mulberries and into fertile fields. Z j.

康了 In peace; having attained repose. j b.

纔了 Partly finished. k *k*.

忘了 To have forgotten. g U.

高了 To have surpassed others; to hold a prominent place. g Z

義了了 A complete sentence; a finished phrase. n *t*.

道了了 Finished discourse; to have made an end of speaking. This answers to the Latin *dixi* or *dixit*. V t.

翦了了 To have cut with scissors. g U.

粗了了 Partly finished. M X.

心了了 An intelligent mind; to have applied the mind. u N.

一了了 To understand at once; in a twinkling. j A.

元了了 Great talents, genius. h s.

責了了 Debts paid. l Y.

未了了 Not having effected. What is not yet understood. l *j*.

不了了 Without end; inexhaustible. The incomprehensible. Y L.

聰了了 Very intelligent; possessing spirit. n t.

事了了 Business finished. L b.

可了了 To be able to leave off; to be able to refrain from. Q D.

難了了 Difficult to be accomplished. n t.

克了了 To be able to comprehend. g Y.

已了了 To have already comprehended. L b.

了了了 Intelligent; having a high degree of penetration. 人小時了了者大亦未必奇也 It is not said because he was very intelligent in infancy, that on arriving at mature age he will be a remarkable personage. L b.

飯了 To have finished a repast. y S.

無了了 See 不了. J g.

先了 First completed. g x.

稍了了 To effect easily: to bring to pass without difficulty. 天下大器非可稍了而相視每事欲了 Touching the important matters of the empire, they are not easily brought to pass, although many being occupied with each, they desire to see them speedily accomplished. L b.

危了 In peril and drawing near to its end. i M.

解了了 To comprehend. l Y.

皆了了 To comprehend the whole. H v.

眞了了 Actually finished. J g.

頓了 To perceive at a glance; to know at once. M Y.

便了 The work is done, behold the result, here is an end of the matter, there is enough of it. B r.

僅了 Hardly finished: what is barely accomplished. o g.

自了 To bring an affair to its close. Actually to finish. To perceive of himself. L b.

鳥了 *Niao-liao:* thus those are called in the language of the *Lieu-kieu* islands who constitute the police of the villages. u N.

俱了 All finished, all spent. L b.

獨了 To effect all alone; to be alone in understanding. j A.

分了 To distinguish clearly, to know how to discriminate with accuracy. u N.

纔了 Just finished; recently concluded. o *u*.

總了 Finished throughout; all completed. u N.

明了 To see clearly. l Y.

易了 Easy to accomplish. Easy to understand.

家緣了 Household matters finished. n *n*.

官事了 Public affairs concluded. L b.

誰盡了 Who can bring it to an end? e A.

一生了 To have attained the great object of human life. z B.

三更了 Terminated at the third watch of the night. l Y.

泰吉丨 Name of a bird resembling the paroquet, which possesses the faculty of imitating the human voice. c *f*.

春事丨 The labors of the spring finished. Reference is had here to the labors of the husbandman. h *a*.

春又丨 The spring also ended. b *z*.

未能丨 Not yet able to understand. T x.

斯須丨 Soon finished. s *f*.

世情丨 Separated from the affairs of the world; *a mundanis curis liber*. g U.

閑巾丨 To have nothing to do; to be entirely unoccupied. c I.

爭不丨 To dispute perpetually; interminable quarrels. g s.

看不丨 What cannot be seen; that which cannot be fully perceived. h P.

無由了 Without means of accomplishing. Litt. in Latin, *carens unde finiat*. y o.

及時了 To finish in its time; to finish when the time for it has arrived. i p.

非所了 Beyond the compass of things feasible; what exceeds your abilities. j A.

何曰了 Will he ever finish? x c.

何時了 When will it appear? q *j*.

狐兒了 The foxes and rabbits have entirely disappeared. g *v*.

此心了 This thought has passed; I think no more of it. c M.

吟未了 Not to have finished drinking; to drink without end. V t.

患于了 To fear to pause here. p L.

寓目則了 To perceive at a glance of the eye. L b.

入門便了 To perceive at once on entering the house. l X.

因心自了 Because in his view all was a mere vanity. M. T.

We will not complain of Mr. Callery for publishing his book in his own, the French tongue, though we for ourselves should have liked it better in the English or Latin language. In making the foregoing translation from the French we hope we have not failed faithfully to represent his meaning. The type used in the body of his book is like that given on page 125 of this number, both fonts we believe having been cast from matrices made by the same set of punches. The work is worthy of patronage, and when completed will be a very valuable accession to the means now available to the student of the Chinese language. The number of subscribers in December was fifty-two.

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ART. VII. *Queries and remarks on the translation into Chinese, of the words God, Spirit, and Angel.*

REFERRING to the proposed translation into Chinese of the words God and Spirit, given in our last number from a Correspondent, an Inquirer desires us to put to him the following questions.

"1. Has he ever consulted the passages in the *Shú King*, 書經, and in *Mang tsz'*, 孟子, where *Shángtí*, 上帝, occurs; and can he quote a single passage in which it conveys the name of an imaginary being?

"2. Has he ever read in the *Tátsing Hwui Tien*, 大清會典,

where the same phrase is expressly used to denote the Supreme Being; and can he adduce from that work a single passage to establish his opinion?

"3. Has he ever read in Chinese history that, during the Hán dynasty, some priests of Táu were prosecuted for profaning this name by applying it to their idols?

"4. Can he quote a single passage in which *Shin*, 神, has the meaning, and is suited to the purpose, for which he contends?

"A mere reference," continues our second Correspondent, "will settle the question regarding *ling*, 靈. Ask whether *Shàng tí*, 上帝; *Hwáng shàngtí*, 皇上帝; *T'ien tí chí tái chú*, 天地之大主; *T'ien chú tái chú*, 天之大主; *Wán wuh chí chú tsái*, 萬物之主宰; *Wán wuh chí yuen chú*, 萬物之元主; *Shàng chú*, 上主; *Tái chú* 太主; &c., convey not something to the Chinese mind?"

Here end the brief, but pertinent interrogations of our Inquirer. He must know, however, that it is much more easy to make such, than to answer them. The answers are what the translator now requires; or rather, he needs the results of the most careful investigations. The Chinese language is exceedingly copious; and in a work of such transcendent importance, as that of translating or revising the oracles of God, no labor, no expenditure of time and means should be wanting for its most perfect execution. There are many words, such as God, spirit, soul, conscience, faith, repentance, &c., &c., which require particular attention. We will here instance a single word and give something of that sort of investigation which we consider desirable, in order to secure a proper translation. We will take the word ἄγγέλος, commonly translated *angel*.

In the New Testament this word occurs, in its various forms and connections, 186 times; and in our authorized English version, it is translated one hundred and seventy-nine times by the word *angel* or angels, and seven times by the word messenger or messengers. The latter passages are Matt. 11:10; Mark 1:2; and Luke 7:27, Luke 7:24; 9:52; 2 Cor. 12:7; and James 2:25. In all these cases it is applied to *human* beings; and is translated sometimes by the word *chái*, 差; sometimes by *sz'*, 使; and sometimes by the two coupled.

We turn now to the other and larger division, where the word is rendered angel or angels. It will be seen by inspection of the examples, given on the opposite page, that different Greek phrases are rendered by the same Chinese words, and the same Greek by different Chinese. We have run over the whole list of texts, 179, and if we have not mistaken their meaning, they will all come under one or other of the sixteen examples

*Varieties in the translation of the word angel in the Chinese version of the New Testament.*

| TEXTS. | IN GREEK, | IN CHINESE. | IN ENGLISH. |
|---|---|---|---|
| 1 Matt. 4:11. | ἄγγελοι, | 天使 | Angels, |
| 2 Matt. 24:36. | οἱ ἄγγελοι ϛῶν οὐρανῶν, | 天天使 | The angels of heaven, |
| 3 Mark 12:25. | αγγελοι οι εν ϛοις ουρανοις, | 天天使 | The angels which are in heaven, |
| 4 Matt. 25:31. | αγιοι ἄγγελοι, | 天使 | The holy angels, |
| 5 Acts 10:3. | αγγελον ϛοῦ θεου, | 天使 | An angel of God, |
| 6 Gal. 4:14. | αγγελον θεου, | 上帝之使 | An angel of God, |
| 7 Matt. 22:30. | αγγελοι ϛου θεοῦ εν οὐρανῷ εισι, | 神使在天 | Angels of God in heaven, |
| 8 Acts 7:30. | αγγελος Κυριου, | 上主之使 | An angel of the Lord, |
| 9 Matt. 1:20. | ,, ,, | 上天使 | The angel of the Lord, |
| 10 Mark 8:38. | ϛῶν ἁγγεαῶν ϛῶν αγιων, | 聖使 | The holy angels, |
| 11 Luke 9:26. | ϛων αγιων αγγελων, | 聖天使 | The holy angels, |
| 12 Thess. 1:7. | αγγελων δυναμεως, | 能天神 | Mighty angels, |
| 13 2 Cor. 11:14. | αγγελον, | 天神 | An angel, |
| 14 Acts 23:8. | αγγελον μήτε πνεῦμα, | 鬼神 | Angel nor spirit, |
| 15 Acts 27:23. | αγγελος, | 差使 | The angels, |
| 16 Matt. 25:41. | ϛοις ἄγγελοις, | 使役 | His (the devil's) angels. |

The reader will see that Nos. 1–5, each differing from the other in the original, are all translated by *t'ien sz'*, 天使, heavenly messengers; a phrase used by Morrison, Milne, and most if not all of those who have come after them. In Nos. 6, 8, and 10, *sz'*, 使, is used alone. In No. 7, *shin sz'*, 神使, divine or spiritual messengers occur; in No. 13, *t'ien shin*, 天神, heavenly messengers,—a phrase used by the Roman Catholics; and in No. 14, we have *kwei*, 鬼, a demon, or evil spirit. In No. 15, *chái* and *sz'*, 差使, are synonymous, and are the same that occur in Mark 1, 2. In No. 16 the two words *sz' yuh*, 使役, are synonymous, or nearly so.

Lest we weary the general reader, we will not extend our remarks any further on this head, and will only add a few of the many Chinese phrases in which *sz'*, 使, is found. 1. *T'ien sz'*, 天使, heavenly messengers; *kiáng sz'*, 江使, river messengers; *sing sz'*, 星使, star messengers; *wáng sz'*, 王使, royal messengers; *kwoh sz'*, 國使, national messengers; *hwáng sz'*, 皇使, august messengers; *shin sz'*, 神使, literary, divine messengers, and is applied by the Chinese to the tortoise! For full explanations of these, and a hundred others, we must refer the Chinese scholar to the *Pei wán Yun fú* of Kánghí. From the investigations, of which the preceding notices are but a brief, we are led to this conclusion, that *sz'*, 使, is the best translation of ἄγγελος.

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Art. VIII. *Journal of Occurrences: Christianity in China; Protestant missionaries; new teacher for the Mor. Ed. Soc.; assault and battery in Canton; evacuation of Kúláng sú, riot there; Hongkong; Macao, new port regulations.*

The Christian missionary enterprise is not one of doubtful issue. The uttermost parts of the earth have been given to God's dear son, with all power in heaven and earth, and He will have the people of all lands come to the knowledge of his truth, that so they may be saved. The promises of God assure his people that in the latter days the kingdom of Christ shall be universal. The wider the leaven of Christian piety extends, the more rapid will be its progress. Its incipient advances may be scarcely perceptible in a great mass; yet the whole will be leavened. No principle is more active, than godliness. Not one rightly directed effort, for Christ and his church, will ever fail. The command is universal: go and preach the gospel to every

creature,—make disciples of all nations. The promises of success are as full and sure as possible. Let there but be prompt and implicit obedience, and success will be certain and complete. God's providence too, like his work, affords us strong grounds of encouragement. As soon as the churches turned their attention to this country, a way was found for the gospel. Protestant missionaries, it was supposed, could not secure a residence here. The experiment showed that such supposition was false. Morrison had it in his heart to come; and he came, labored long and successfully, and died in the field, opposition notwithstanding. Others joined him; and succeeded to his labors. And in proportion as the number of missionaries has increased, the field has opened. And so, we believe, it will be in future. "Ask and ye shall receive, seek and ye shall find," are divine promises, and God's government makes their fulfilment sure. As the good seed is sown and watered, so will be the harvest. Thus it has ever been. In the church militant—the kingdom of Christ on earth—every aggressive movement against the powers of darkness will increase the trophies and augment the glories of our Great Redeemer. He will provide for his own; and as the captain of their salvation, will lead them triumphantly through every scene of trial, giving them abundant success. Why should it not be so? Whose are the cattle on a thousand hills? Whose is the sea? Whose the earth? Whose are the kingdoms of the world and all their vast and varied revenues, armies, navies, and treasures? And were these not enough, legions of angels could be put in requisition. All things shall work together for good to those who love God; and angels are his ministers, attending continually on those who are to be the heirs of salvation. Only a little while ago there was but one protestant missionary in China, and he had access to but one small spot. To that he was confined, and there narrowly watched lest he should disturb the peace of the empire, by publishing abroad the peaceful religion of Jesus. In the course of a few years, what do we witness? When the numbers of missionaries had considerably increased, and they had prepared themselves for active service, the exclusive power of the monarch must be broken, and new fields opened for their labors. The gread Head of church, in his inscrutable providence allowed the powers that be to come into angry collision. An armed expedition, comprising large military and naval forces, was collected on the coast of this empire: city after city was opened before them; and the storm of war was not hushed, until wide doors were opened for the the gospel.

Three treaties have been formed, all of which will act more or less favorably on the missionary enterprise, by securing some degree of religious toleration. Previously to these treaties missionaries were liable to suffer death for endeavoring to propagate Christianity. But by the provisions of the French treaty, whatever Frenchman may be seized in the interior, must be delivered over to the nearest consul and is to be tried, in case of offence, by French laws. So with others. The policy of the Chinese government towards foreigners

has become, not only more tolerant, but more conciliating. That lofty bearing, once so characteristic of this government, allowing itself to claim universal supremacy, has been changed; and there is now a willingness (forced indeed) to yield equality, and treat others as it would be treated. The tide has fairly set in favor of reform, and it will be found irresistible. The foreign relations of China are now so changed, that this government, in order to preserve peace at home or abroad, must consult with other nations and conform, in a greater or less degree, to their usages. To retract, and go back to its former isolated state, is now impossible; and not many years can elapse, ere western governments will have their ministers plenipotentiary in Peking, and, at their own capitals, representatives from the court of China. In a few years, the whole length and breadth of the country will be traversed by foreigners as freely and securely as the continent of Europe. So we expect.

Books and teachers, for the acquisition of this language, once contraband and forbidden, are now secured to us by solemn treaties. No one now need shrink from the task of acquiring this language,—a task which he may accomplish without encountering any very great difficulty. We hope we shall not much longer hear this called "the most difficult of all languages," or its acquisition pronounced an impracticable thing. If men have a mind for it, they may acquire it, and preach in it clearly, fluently, and forcibly the plain and solemn truths of the Bible. Encouragement we also find in the growing desire among both the governors and governed to become acquainted with whatever belongs to Christendom. This is bringing them nearer and binding them more closely to those nations from which the blessings of Christianity are to be derived. New arts, new sciences, a new literature, and a new religion will soon spread over the Chinese empire. The opening of the new ports has served, and will continue to serve favorably for the increase of knowledge and the extension of true religion. Our greatest encouragement, however, is derived from the *direct* efforts now making to give the gospel to the Chinese. Let these be continued and increased, and erelong the inhabitants of this empire will become a Christian people, and the *Church of Christ in China* number its millions and tens of millions.

Regarding the toleration of Christianity, noticed on page 136, we are still without authentic information farther than this, that nothing has appeared in the Gazettes on the subject.

On the 10th instant, the Rev. Hugh B. Brown, missionary of the Am. Presb. Board, and Mr. Samuel W. Bonney teacher in the school of the Mor. Education Society, arrived at Hongkong, in the American ship Huntress from New York. Rev. T. M'Clatchie's name should have been included with the missionaries who sailed on the 20th ult. for the north.

On the 18th, at Canton, on the northern side of the city, a rude attack was made upon the hon. Mr. Montgomery Martin, Mr. Jackson, H. B. M. vice-consul, and the Rev. Mr. Stanton. Proper redress will be sought, and no doubt readily given.

Kúláng sú was evacuated by the British forces on the 23d inst.; and there are rumors of some recent disturbances there among the people.

The following Regulations are copied from the "*China Mail.*"

*Regulamento de alfandega de Macao.*

Art. 1.—Os capitaens de navios, e mais embarcaçoens mercantes, nacionaes, ou estrangeiros que demandarem a Rada de Macao ou Taipa, são obrigados a receber o registo de Alfandega, e bem assim a vizita do guarda-mor, ou de quem suas vezes fizer.

§. Os navios que ancorarem dentro da Barra com carga, receberaõ tambem alem da vizita, os guardas que o mesmo guarda-mor collocar para vigia do navio

Art. 2.—Quando os navios tenhão a descarregar mercadorias para alfandega, os capitaes são obrigados a declarar no registo, se effectuara a descarga dentro do porto, ou na Taipa.

Art. 3.—Os navios que entrarem no ancoradouro da Taipa poderão descarregar para Macao, ou para outros navios alli estacionados, ou ficarem com as mercadorias abordo, não sendo permittido a nenhum fazer leiloens de mercadoria alguma alli.

Art. 4.—He exceptuado da regra a cima o artigo Opio.

Art. 5.—Os navios que fundearem na Taipa, findos 14 dias, são obrigados a pagar a ancoragem de 5 mazes por toneladas, e esta ancoragem vallera para o navio por hum anno, quer entrem, ou saião dentro do anno, huma, ou mais vezes, são sujeitos a ancoragem, so as embarcaçoens de 100 toneladas para cima.

Art. 6.—Quando tenhão de descarregar em Macao, os capitaens dos navios dentro de 48 horas depois de ancorados, são obrigados appresentar o manifesto n' alfandega, em Portuguez, com a divida descripção dos artigos, volumes, marcas, numeros, e nomes dos consignatarios.

Art. 7.—Os capitaens dos navios fundeados na Taipa, ou no rio, são essencialmente responsavies abordo pela inteira execução das ordens que lhes forem communicadas da parte d' alfandega.

Art. 8.—He absolutamente prohibido o dezembarque fora do caes de alfandega, de qualquer volume por piqueno que seja, com fazendas, generos, ou effeitos sujeitos aos direitos, os quaes sendo dezembarcados em qualquer outro ponto, serão por esse facto tomados por perdidos.

§. Os artigos de bagagem puramente de uzo seraõ livres de direitos, mas su-

*Regulations of custom house, at Macao.*

Art. 1.—All ships and merchant vessels, whether Portuguese or of other nations, that enter Macao Roads or the Typa, are required to receive the custom house register as well as the surveyor, or whoever may be sent in his place.

Ships with cargo that anchor inside the Bar are required to receive the custom house officers despatched by the surveyor to see that the vessel is registered.

Art. 2.—When ships are to discharge merchandise at the custom house, captains are required to declare in the register if they are to discharge inside the Bar or in the Typa.

Art. 3.—All ships entering the Typa anchorage can discharge for Macao, or tranship the cargo, or they may keep it on board: but auctions of any kind will not be permitted on board.

Art. 4.—Opium is excepted from the operation of the above rule.

Art. 5.—All ships that anchor in the Typa, are obliged, after fourteen days, to pay anchorage at the rate of five mace per ton. This payment will clear ships for one year, and they will be allowed to go and return during that period. Vessels under one hundred tons are exempted from anchorage dues.

Art. 6.—When a ship is to discharge cargo in Macao, captains are required within forty-eight hours after arrival, to deliver their manifests in Portuguese to the custom house, along with a description of goods, and a specification of the bales, marks, numbers, and names of consignees.

Art. 7.—Captains of ships lying at anchor in the Typa or in the river are held responsible for the proper execution of orders from the custom house.

Art. 8.—Packages of whatever size containing goods or merchandise subject to duties, are to be landed only at the custom house, and if landed at any other place, will be liable to be seized and confiscated.

Baggage and articles strictly in personal use will be free of duties, but are nevertheless to be subject to exa-

jectos ao exame das vigias, e encontrando-se artigos que devem pagar os direitos seraõ condusidos a alfandega para alli serem despchados.

Art. 9.—O capitão do navio que se achar a descarga dentro da Barra fará sempre acompanhar por huma pessoa da sua equipagem cada huma das embarcaçoens que de bordo despachar com carga para terra, devendo a mesma embarcação vir directamente ao caes d' alfandega, com a relaçaõ da carga que traz. Esta relaçaõ servirá para a competente verificaçaõ a descarga do manifesto.

§ Fora da Barra as fazendas serão accompanhadas da relação assignada de bordo, ou pelo patrão de embarcação.

Art. 10—Todo o capitão de navio mercante dará parte a alfandega, logo que tiver concluido a descarga, a fim de ser vezistado pelo guarda-mor, e nessa occasião sera franqueado ao ditto empregado a accesso a todas as partes do navio sem excepção alguma, e no occazião da visite, sendo encontrados effeitos, que não forem declarado no manifesto, ou no acto da vizita ao guarda-mor, serão tomados.

Art. 11.—Nenhum capitão de navio mercante obterá a certidão do dezembaraço d'alfandega sem apprezentar o manifesto geral da carga que leva.

Art. 12.—Os navios que importarem somente carga de arroz são exemptos come athe agora de ancoragem, e direito d' alfandega, sujeitos com tudo ao regulamento quanto a tudo o mais.

Art. 13.—Os navios que requererem Franquia, ser lhe ha concedido por 6 dias, e havendo fundados motivos, a alfandega podera ainda conceder mais dias, durante os quaes naõ podera descarregar mercadoria alguma, salvo aquella ja concedidas pela alfandega.

Art. 14.—Acontravenção de qualquer dos artigos deste regulamentos em os quaes não seja imposta apenalidade 10 a 200 taeis a favor da fazendanacional, que será satisfeita pelo capitão contraventor, respondendo por este, o navio, e fretes.

Art. 15.—Huma copia impressa deste regulamento será entergue aos capitaens, na occazião do registo, para não allegarem ignorancia.

*O Director.*

Demetrio de Araujo e Silva.

Macao, 1 de Março, de 1845.

mination by the custom house officer, who, if he shall discover any thing not duty free, will convey the same to the custom house to be there cleared.

Art. 9.—The captain of any ship discharging inside the Bar, must send, in each boat landing cargo, one of the ship's crew direct to the custom house wharf with a boat-note, which boat-note is to verify the manifest.

Outside the Bar the goods must be accompanied with a boat-note signed by the surveyor.

Art. 10.—All captains of merchant ships are to give notice to the custom-house as soon as the cargo is discharged, in order that the surveyor may visit and inspect the ship, and grant a certificate of clearance; and if he should then discover anything not declared in the manifest, the same shall be liable to seizure.

Art. 11.—No captain of a merchant ship shall obtain a certificate of clearance from the custom house without producing a general manifest of his ship's cargo.

Art. 12.—Ships importing rice are exempt, as heretofore, from anchorage and custom house duties, but will be subjected to all other regulations of the port.

Art. 13.—Ships anchoring in Macao Roads will be allowed to remain six days, and upon the reasons for so doing being specified, the custom house authorities may grant additional days, during which the ship will not be suffered to discharge any merchandise except what is permitted by the custom house.

Art. 14 —A contravention of any of the articles of these regulations on which a penalty is not here imposed, will incur a fine to the Portuguese goverment of from ten to two hundred silver taels which shall be paid by the captain, the ship and freights being held liable for the amount.

Art. 15.—A printed copy of these regulations will be delivered to every captain, at the time of registering, that he may not plead ignorance of their import.

*The Director,*

Demetrio de Araujo e Silva.

Macao, 1st March, 1845.

## Date Due

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